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THE SUBSTANCE OF A SERMON

Preached in Liverpool, on the 30th of July, 1820, before the Conference of the Ministers late in Connexion with the REV. JOHN WESLEY,

BY JOHN EMORY,

The Representative of the General Conference of the Methodist Episcopal Church in America.

PUBLISHED AT THE REQUEST OF THE CONFERENCE.

To the PRESIDENT and MEMBERS of the CONFERENCE of the Ministers late in Connexion with the REV. JOHN WESLEY,—as an affectionate and grateful acknowledgement of the hospitality and kindness with which he was treated while in England, as a Representative to their Body from the GENERAL CONFERENCE of the METHODIST EPISCOPAL CHURCH in AMERICA,—this SERMON is respectfully inscribed, by their much obliged Friend and Brother in CHRIST, THE AUTHOR.

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1 CORINTHIANS I. 21—24.

For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

IN this age of Missionary and Bible Societies a question has been revived, Whether the knowledge of God, and its happy effects, be not attainable by the mere exercise of reason, without the aid of revelation. • For a satisfactory decision of this question, the most impartial ground is taken by the Apostle in the passage before us. He appeals to facts. He appeals to the history of the world anterior to the period of the Christian era; and on this ground he challenges the disputers of the world to meet him. "Where is the wise?" said he. "Where is the scribe? Where is the disputer of this world?" These terms seem designed to embrace

both the Gentile Philosophers and Sophists, and the Jewish Rabbins; in each of whom a ready answer was to be found to the question following. "Hath not God made foolish the wisdom of this world?" Hath he not shown its weakness and insufficiency? Look into the systems of "the wise." Examine the traditions and the glosses of "the scribes." Listen to the reasonings of those "disputers of this world;" and you shall find that by just how much they were destitute of revelation, or departed from its dictates, by just so much they fell into the silliest trifling, and into the grossest superstitions and absurdities.—The proper province of reason and science is in the *service* of revelation. In this province they are both honourable and useful. But when they aspire to the ascendancy,—when they seek to supersede the necessity of revelation,—God takes care to humble their pretensions, and to pour confusion on their pride.

It is the remark of an eminent commentator, that "the wisdom of God," in the 21st verse, is not to be understood of that wisdom which had God for its *author*, but of that wisdom which had God for its *object*. There was, he adds, among the heathen, wisdom about natural things, and wisdom about God, that is, *divinity*. But the world, even in their divinity, gave no evidence of the knowledge of God.

Whether this be the precise meaning of the phrase, or whether it refer to those displays of the divine wisdom with which they were surrounded in the works of creation, or simply, to the wisdom of the counsels of God, "who in times past suffered all nations to walk in their own ways," it is not necessary now to determine. In either view, the leading doctrine is the same. It is, that among all mankind, the most distinguished talents, the brightest genius, the deepest and most extensive learning, never were, of themselves, sufficient to conduct a soul to the saving knowledge of God. From which fact it is a fair conclusion, that this is a task beyond the power of human wisdom;—that this is a knowledge with which no wisdom can illumine the soul of man but that which cometh down from above, from the Father of Lights, from Him who caused the light to shine out of darkness, and who shineth into our hearts, to give us the light of the knowledge of his glory in the face of Jesus Christ.

The subject may be divided into two parts.

I. The insufficiency of human wisdom for the purpose of saving knowledge.

II. The means by which it pleases God to enlighten and save the world.

It will be remembered that the view which the Apostle takes of the subject is a practical one. I shall endeavour to place it in the same light.

I. At the time of which he speaks, the world was divided into two great classes;—the Jews, and the Gentiles. These two class-

es embraced all mankind. Under the first proposition we may therefore, consider, 1. the state of the Jews; and, 2. that of the Gentiles.

The Jews, it is true, were not without the knowledge of God. "In Judah was God known, and his name was great in Israel." This is amply evident from their Scriptures: and these Scriptures, independently on the question of their divine original, are certainly venerable monuments of the highest antiquity.

But what a singular fact is this in the history of the world. Let us approach and see this great sight. Why is it that there is light in the habitations of Israel, whilst darkness covers all the rest of the earth? Why is it that the brightness of day shines in Goshen, whilst every other part of Egypt, that cradle of literature, and nursery of science, is wrapt in gloom? Why was God known in Judah?—Jehovah, the one living and true God, why was his name great in Israel, and no where else? Were the descendants of Jacob endowed with any superior powers of mind, or any superior leisure for metaphysical and moral speculations? In no wise. On the contrary, at the period of which we speak, they were an oppressed and a degraded people. They were neither distinguished for intellect, nor, if we may judge from their circumstances, for education. Moses, indeed, by a singular providence, was learned in all the wisdom of the Egyptians. But if this were the source of his knowledge of God, why was it not possessed by the Egyptians themselves, from whom he had his learning? That they did not possess it, is a sufficient refutation of this idea. Besides, it was not to Moses first, or solely, that the Israelites were indebted for their knowledge of God. He was made instrumental in improving and establishing it. But the God whom he served, and whose worship he taught, was the God of Abraham, and the God of Isaac, and the God of Jacob: and the descendants of Jacob had preserved the knowledge and worship of him, under all the debasing effects of slavery, and in the midst of a superstitious and idolatrous nation, several hundred years. The knowledge of Jehovah, therefore, among the Jews, could not have been derived from the learning or wisdom of Moses. It is equally evident that it could not have been made out by the mere reasoning of their patriarchal ancestors who preceded Moses. To suppose this, would be to suppose that certain reasoning powers had been conferred on them, which have been denied to all the rest of the world, before and after them. This, I imagine, will hardly be asserted.

There is one other source to which some have attempted to trace the knowledge of God. They have attempted to trace it to innate ideas;—to natural impressions of the Deity, existing in our minds at birth, and growing with our growth. I shall not enter into any minute discussion of this opinion. It is sufficient to say of it,—if it were true, it would follow that these ideas, being a

natural endowment of the human mind, would naturally be possessed by all, and every where be found the same. Is this the fact? Do any such corresponding ideas of the true God naturally exist among all mankind; and have they always done so? The history of the world demonstrates the contrary, and consequently refutes this notion.

It remains, that the Jews derived their knowledge of God from the revelations which he made of himself; and which were preserved in the patriarchal line, till the time of Moses, by tradition, and afterwards, more explicitly and fully, in written records. "He showed his word unto Jacob; his statutes and his judgments unto Israel. He did not deal so with any other nation." This explains the difference, in this respect, between them and all other people;—a difference which, we conceive, cannot be accounted for on any other principle.

It may tend both to illustrate and to confirm the doctrine now advanced, if we consider that among all the improvements which have been made in other knowledge, by the study and wisdom of men, none has ever been made in the knowledge of God, except by revelations of himself. That truth delivered by Moses, in the first verse in the Bible, "In the beginning God created the heaven and the earth," is one which has stood the test of nearly four thousand years, without either refutation or improvement. Yet it is one, however familiar to us at present, which no philosopher or wise man, without the light of revelation, ever thought of.—The gulf between *nothing* and *something* was one which human reason never could pass. The idea of a proper *creation* out of *nothing*, was one which never entered any philosopher's head. And hence the eternity of matter, in some form or other, was universally held by those who were unenlightened by revelation.

Mark, too, in the manner of delivering that great truth, the clearness and certainty, the completeness and perfectness with which it is expressed. These are the characteristics of proper knowledge;—such as might be expected in a revelation from God. But this is not after the manner of men. Imperfection and uncertainty are the characters of their discoveries: the best of them owe their improvement to much study and toil. We see this even in the useful inventions of ordinary life: and how much more might it be expected in the sublime contemplation of spiritual and eternal things. A comparison of the most celebrated uninspired writings of antiquity with those of Moses, in this view, would place the subject in a most convincing light.

That the Jews, whenever they were guided by their own imaginations, were inclined to the same superstitions and idolatries as other nations, is proved in every page of their history. They too "burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." But it was when the book of the Law was lost. With the recovery of that book the

worship of the true God was again established, and idolatry banished from the land. It is a remarkable fact, too, that although they frequently fell into such idolatry previously to their captivity in Babylon, yet they never did afterwards. The only satisfactory reason that I recollect to have seen assigned for this is, that as they had no synagogues previously to that event, so also the book of the Law itself was very scarce among them. But after their return from Babylon, synagogues were erected, and the law was read to them every sabbath-day; which has ever since effectually preserved them from idolatry. This is a striking proof of the necessity of revelation, not only for the original attainment of the knowledge of God, but also for the preservation of it. Were this light once extinguished, and all the ministrations of it abolished, darkness would again cover the earth;—superstition and idolatry would resume their ancient empire, and once more stretch their leaden sceptre over a prostrate world. And let me add, this is no inconsiderable argument in favour of the practice of reading the Scriptures in our Churches. When the venerable Asbury, through age and infirmities, was not able to preach, he loaded his carriage with Bibles and Testaments, which he distributed as he travelled. Then he congratulated himself and said, "If ever I sowed good seed in my life, I am sure I am sowing it now." My Brethren, if we would be sure of sowing good seed, let us never omit to read the Scriptures to our congregations. They are a light shining in a dark place.

Such are some of the proofs of our first proposition from the state of the Jews. And how are they calculated to endear to us this sacred Volume, which opens to us the fountain of life, in the knowledge of the only true God, and of Jesus Christ 'whom he hath sent.—The Jews, we have admitted, sometimes erred like others. But it was when they "knew not the Scriptures." It was when, being wise above what is written, they made void the law through their traditions, and so, like the heathen, becoming vain in their imaginations, their foolish hearts were darkened. A veil came upon them. Then, though the light shone into the darkness, the darkness comprehended it not. "God was manifested in the flesh,—and dwelt among us." But when "He came unto his own, his own received him not." They knew him not; for "had they known him, they would not have crucified the Lord of glory."

2. Let us now turn to the Gentiles, and let us see what was their condition in relation to the knowledge of God, at the time of which the Apostle speaks.

I do not ask what was the condition of the ignorant and illiterate crowd; nor of the barbarous savages who roamed the forests, and were little above the beasts they hunted. But, to place the subject in the fairest light, what was the condition of those who were the most distinguished, and have been the most celebrated

for intellectual powers and attainments,—the most learned and refined in their day,—the Egyptians, the Persians, the Greeks, and the Romans?

At present, indeed, the Egyptians are an ignorant and a degraded people. For two thousand years and more, they have been a standing proof of the truth of Ezekiel's prophecies: "They shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." Anciently, however, Egypt was one of the most famous kingdoms in the world,—“exalted above the nations;” and was not less celebrated for its wisdom, than for its antiquity and power. It is mentioned in the Scriptures, in praise of Moses' learning, that he was “learned in all the wisdom of the Egyptians.” And the highest character given of Solomon's wisdom is, that it “excelled all the wisdom of the children of the East country, and all the wisdom of Egypt.”—In short, Egypt was the ancient school of the world,—the school to which the most eminent philosophers and sages resorted, to complete their learning, and to perfect themselves in wisdom. Among these we find such as Thales, Pythagoras, Anaxogoras, the Master of Socrates and Plato. But, behold the fruits of human wisdom! This same mistress of wisdom and learning was equally the mistress of superstition and idolatry. She was the grand corrupter of the world, and sunk herself into such monstrous and beastly worship as is scarcely to be paralleled in history. The objects of Egyptian adoration were not only Osiris and Isis, supposed to be the sun and moon, but the ox, the wolf, the hawk, the crocodile, the ibis, the cat,—all these were numbered among their gods. Nay, so striking an example were they of those who “professing themselves to be wise became fools,” that they scrupled not to deify, and to render divine honours even to the roots of their gardens. Leeks and onions, as well as piod bulls and cats,—these, in the pride of thy wisdom,—these were thy gods, O Egypt!

“Religious nation, sure, and blest abodes,
Where every orchard was o'errun with gods!”

Such an account of a people celebrated for wisdom and learning, is liable, I am aware, to the charge of fable and romance; and to us at the present day, when the poorest and most illiterate person knows so much better, it may even seem incredible. Yet it has the evidence of all antiquity, and cannot be disputed without discrediting the most authentic and serious histories.

If we proceed to the Persians, we shall find their history marked with similar vanities.

The Persians adored the sun, and paid a particular veneration to fire. From the worship of this element, which was common to the Babylonians and Persians, the idolatrous and wicked prac-

tice of causing children to pass through the fire to Molech probably arose. The name of this idol signifies *king*, or *governor*, and is thought to have represented the sun, one of the principal Persian deities, in whose worship fire was much used. The Scriptures expressly ascribe this cruel rite to the Mesopotamian colony, who were brought to supply the place of the Israelites who were carried away to Babylon. And it is every where represented as a hateful abomination, after the manner of the heathen.

Besides the sun, the Persians honoured the water, the earth, and the winds, as so many deities. They had also two other principal gods, whom they called Ormuzd or Oromasdes, and Ahriman or Arimanius. The former of these they worshipped as the author of all good; and the latter as the author of all evil.

It is not my intention to detain you in these barren fields longer than may be requisite for a due exposition of the subject. You are anxious, I doubt not, to hear more of Christ crucified. And it is, indeed, a much more profitable and delightful theme. Compared with the present, it is like passing out of the wilderness into Canaan. Yet such a view of the gloomy wilds of heathen divinity, the wonderful fruit of human wisdom, and the natural religion of fallen man, may excite in us a higher joy, and a more fervent gratitude, for the glorious Gospel of the blessed God. Happy are the eyes which see the things that ye see;—happy the ears which hear the things that ye hear. Many kings and righteous men desired to see them, and saw them not;—and to hear them, and heard them not.

At the time of our Saviour's appearance on earth, though all nations, except the Jews, were idolatrous, and worshipped a multitude of gods and goddesses, yet the Greeks and Romans, as they were ambitious of all political power, so were they of giving gods, as well as laws, to the nations. In order to this they applied the names of their deities to those of other countries, as being the same under different names, and thereby rendered the heathen divinity exceedingly obscure. But it is not necessary for my purpose to traverse this bewildering labyrinth, in which many even of the learned have been lost. Nor shall I dwell upon the grosser superstitions of their rude and ignorant vulgar;—the dead men and women whom they deified and worshipped;—the mountains, seas, and rivers,—the virtues, vices, and diseases, which had their shrines; and the audacious impudence which consecrated brothels and prostitutes to deities of like cast. I am content to rest the doctrine of the text on the wisdom of the boasted *philosophers* of Greece, who were followed also by those of Rome.—The Epicureans, the Academics, the Peripatetics, or followers of Aristotle, the Stoics, the Platonists,—what were their views?

The Epicureans maintained that the world arose from chance;—that the gods neither did, nor could, extend their providence to human affairs;—and that the soul was mortal.

The Academics asserted it to be impossible to arrive at truth in any thing. They held it uncertain whether the gods existed at all, or not;—whether the soul was mortal or immortal;—and whether virtue were preferable to vice, or vice to virtue.—These two sects, which struck at the foundations of all religion, were the most numerous at the birth of Christ; and were particularly favoured by the rich and powerful.

According to Aristotle, the nature of God is something like the principle that gives motion to a machine. He held also that He was entirely regardless of human affairs. With respect to the soul, it is uncertain whether he believed its immortality or not.

The Stoics represented the Deity as a corporeal being, united to matter by a necessary connexion, and subject to an immutable fate. They also confined the existence of the soul to a limited time.

Plato stands pre-eminent among the ancient philosophers, and certainly said many excellent things of a supreme incorporeal intellect, whom he called God. Yet he expressed himself in a confused and perplexing manner. He held that the soul of the world was from all eternity, and was not made by God; and that this soul, being diffused from the centre of the world to the extremes, comprehends the whole body of the world, as it is extended throughout the universe, and so joins and conserves the whole. He taught the existence in the several elements of other demons also, which might be called intelligent gods, partly visible and partly invisible. He every where speaks of gods in the plural; and the objects of worship which he principally recommends to the people are heaven, and the heavenly bodies,—the sun, moon, and stars,—and the gods publicly adored and established by the laws.—Besides all which, it should not be forgotten that Plato, in common with many of the most celebrated Greek philosophers, travelled into Egypt and other parts in quest of knowledge, and might thus have gathered up many ancient traditions, or have derived his sublimer notions from the Scriptures of the Jews, which were now beginning to be known, and to be inquired after, in the places of their dispersion, and, soon after the time of Plato, were rendered into the Greek language.*

I know it has been said, that Plato and others concealed their real sentiments, from fear of the fate of Socrates. But in what a light does this apology place them? If it be true, it follows that their real sentiments cannot be known at all; nor, consequently, can they be appealed to as a ground of any argument whatever. It will also prove, that they were utterly insensible of the proper obligations of religion. * Otherwise, among the thousands of that brave people who every day rushed upon death for the sake of

* The representations which have been given of these philosophical sects are somewhat various, though agreeing in the main. In the above summary I have chiefly followed Mosheim, Stanley, and Leland.

their country, would one only have been found daring enough to die for the sake of truth? It exhibits, too, an interesting proof of the superior power of the *Gospel* upon the mind. Mark the difference. No sooner do those same heathens embrace the truth as it is in Jesus,—no sooner do they feel its power,—than every one of them becomes a Socrates. What do I say?—They do more. Men, women, and children, not only submit to death with fortitude;—they offer themselves to martyrdom; they mock the cruellest tortures, and count not their lives dear unto themselves, that they may finish their course with joy.

To conclude this point:—So far was the world, by wisdom, from knowing God, that just where philosophy and reasoning flourished most, just there precisely did superstition and idolatry also most abound. The fullest proof of this was given in Athens. At the time of which we speak, Athens was in her glory. Among other proud titles, she was called “one of the eyes of Greece;”—“the home of the wise.” Whatever therefore the light of nature, whatever the power of reason, with all the help of learning, could possibly discover of God, we might justly expect to find here. In this distinguished city at least we might hope to rest our wandering feet,—to enjoy the triumphs of sublime philosophy, and to meet with many whom reason had freed from the gross superstitions, and absurd idolatry, which covered a dark and barbarous world. But what is the fact? O proud boaster of reason, who exaltest thyself against the revelation which God hath given of himself, here hide thy head! Athens, that school of wisdom,—that resort of philosophers,—Athens was full of idols, was buried in superstition, and knew not God. St. Paul testifies this from his own observations; and his testimony is amply confirmed by others.—“Ye men of Athens,” said he, before the Court of Areopagus, “I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, *TO THE UNKNOWN GOD*. Whom, therefore, ye ignorantly worship, Him declare I unto you,—God that made the world.—Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man’s device.”

Admitting the word which is rendered “too superstitious,” to have a good sense, and to mean *very religious*, it must still be understood *after the manner of the Athenians*. And such was the fact. They were, indeed, the most religious of all the Greeks. But the meaning is, they were the most idolatrous. None excelled them in the fear and worship of the demons, and of the gods whom their laws acknowledged. Their superstitious fear of omitting any god among the multitude with which the world was filled, is supposed to have caused the erection of the altar with the inscription now in question. The whole inscription is said to have been,—“To the gods of Asia, and Europe, and Lybia: to

the unknown and strange god." They crowd him among the rest of the demons, and by this, as well as by their inscription, proclaim their ignorance of Him. It was this inscription, too, which enabled the Apostle to evade the law, by which it was made a capital offence to introduce a new god without the authority of the state.—The unknown God, "whom ye ignorantly worship," (the word means, without knowing him,) "Him declare I unto you,—God that made the world, and all things therein."—Behold here the triumph of revelation. With what clearness and certainty does the inspired Apostle speak. He illuminates Athens. He teaches those who had been her Archons; and sheds the light of the knowledge of God upon her most illustrious Court.—It is a practical illustration of both parts of our subject. Philosophical Athens, in all the pride of her wisdom, knew not God. But "it pleased God by the foolishness of preaching" to save Dionysius the Areopagite, Damaris, and others, who believed.—Here, then, we will leave the inventions of men. They are cold, and dark, and barren:—they are poor, and perplexed, and powerless. If we would find rest for our souls, we must look to some other source. And to whom shall we go but unto Thee, O Lord!—Thou hast the words of eternal life:—In *Thy* light we shall see light!

(To be Continued.)

Biography.

BIOGRAPHICAL SKETCH OF THE CHARACTER OF THE LATE REV.
JOSEPH BENSON.—BY JABEZ BUNTING.

(Continued from page 112.)

II. IN reference to the public character of Mr. BENSON, as a Minister of Christ, I deem it necessary to mention the following particulars.

1. He was "a scribe instructed unto the kingdom of heaven," and able to "bring forth out of his treasure things new and old." Of him it may truly be said, that he was "mighty in the Scriptures;" with which, in their original languages, he was familiarly conversant. With the Greek Testament, especially, he was accurately acquainted. He frequently quoted it, even in social conversations, on subjects of Divinity; and often happily availed himself, in the pulpit, of the illustrations suggested to him by his critical knowledge of its peculiar beauties and idioms. He was well skilled in every branch of Systematic and Polemical Theology. His opinions were the same, on all great doctrinal questions, with those which are well known as characterizing the living ministry and printed works of Mr. WESLEY and Mr. FLETCH-

ER. These he firmly believed to be revealed in the Holy Scriptures: and for the authority of that Volume, convinced as he was of its divinity and inspiration, he had a profound reverence. Its testimony, once ascertained, he allowed not himself, for a moment, to question or to modify. He viewed it as "the judgment of God's mouth" and had acquired the all-important habit of bowing at once to its decisions. At a very early period, indeed, of his ministry, there was one doctrine of Christianity which, for a time, he was disposed, (in consequence of having read a book which speculates, perhaps unwarrantably, on certain "deep things of God,") not to *deny*, but to *explain in a particular manner*, partaking more of human refinement than of scriptural simplicity and soundness. This, however, was but a temporary perplexity; and he was afterwards distinguished by his peculiarly correct and decided views of every point connected with that awful subject. The tribute so honourably paid in this place by Dr. ADAM CLARKE, on the day of his interment, to his pre-eminence as a profound and able Divine, I have heard, in terms equally strong and unqualified, from the lips of no incompetent judges, who do not belong to our own Connexion.—One of his excellencies, as a Theologian, is well described in the following extract of a letter from an aged Minister in our Body,—himself known to his intimate friends as distinguished by the strict and discriminating accuracy of his theological views:—"He had a mind capable of embracing the whole analogy of faith, and at the same time of minutely analyzing it. He readily discerned where truth, pushed beyond its proper limits, verged on error. At the same time, his heart, influenced by the Holy Spirit, received that truth in all its power, so that it became in him a living and operative principle. Hence his expositions of the Scriptures were clear, distinct, and full; while his applications to the consciences and hearts of his hearers were powerfully, and sometimes irresistibly impressive, and reminded me often of the most pointed parts in the works of Richard Baxter. He was indeed a burning and a shining light."

I will only add, on this article, that when, two days before his death, I asked Mr. Benson, if I should say to the Conference, that the great truths of the Gospel, which he had so long preached to the People, and enforced on the Preachers, were now, in his dying views, as important and as valuable as heretofore;—he most energetically replied, "YES, O YES! Yes!"

2. Mr. Benson, as a *Preacher*, had perhaps fewer faults, and more excellencies, than ordinarily fall to the lot of one servant of Christ, however gifted.—His ministry of the word was soundly evangelical; but guarded against antinomian perversions of the Gospel with a remarkable degree of anxiety, for which the part he bore, in early life, in transactions connected with certain theological controversies, will naturally account, and which the tendency, even yet discoverable in some part of the professing world

to run into such perversions, may go far to justify. Christ should be preached boldly and freely; but he should also be preached fully and consistently, in all his offices, as a Saviour from sin, as well as from hell.—His ministry was scriptural, not metaphysically subtle, nor modishly sentimental. His subjects, arguments, and illustrations, were all derived from the Book of which he was called to be the expounder to his hearers; and, even among scriptural topics, he was religiously scrupulous to select those which were most important, and most suited to the state and necessities of the people.—His ministry was, as to its manner, plain, but dignified. He paid little attention to the mere graces and elegancies of style. But he was powerfully argumentative in his addresses to the understanding, and often, as you have heard, irresistibly energetic in his appeals to the conscience. “Knowing the terror of the Lord,” he “persuaded men” to repentance; and could most instructively and delightfully dilate, for the comfort of Penitents and the edification of Believers on the “glory of God,” as seen “in the face of Jesus Christ,” and the unsearchable riches of wisdom and goodness displayed in the scheme of the Gospel. Here he never failed to discover the powers of a Master in the sacred art; and what was still better, “the Unction of the Holy One,” which rested on him and on his auditories, was often overwhelmingly glorious, and the Word of God, dispensed by him, was “as a fire, and as a hammer which breaketh the rock in pieces. In these characteristics of his preaching, Mr. Benson had no superior, and few equals. And the happy effect of such a ministry, has, I believe, been great, not only on the people, but also on the body of our younger Preachers; who, when they have sat with admiration and delight under his sermons at our Annual Conferences, have practically learned in what the real *greatness* of a Preacher of the Gospel consists,—have been led to imitate, though without servility, what God so signally owned in the man they honoured,—and have thus been guarded against substituting, in their own ministry, the chaff for the wheat, the tinsel for the gold, the miserable trappings of an empty and artificial oratory for that scriptural truth, which is “when unadorned, adorned the most,” and that genuine eloquence, which is inspired by pious feeling, and zeal for the salvation of perishing souls.

3. In other duties, connected with the Ministerial and Pastoral Office, Mr. Benson was equally distinguished.—He greatly excelled in the richness, the fervency, and the variety of his *Public Prayers*. For the grace and gift of Intercession he was quite remarkable. He much admired that striking composition, the *Litany* of the Established Church, as an almost perfect model in this branch of Public Devotion. I have heard him say, that Christians in general are, in his opinion, very defective in the duty of intercession; and that he, excepting where he used the help of the *Litany*, always felt himself condemned for having omitted,

in his General Intercessory Prayer in our sabbath-morning worship, some cases which ought to have been distinctly brought before the Throne of Grace by him, as the mouth of the assembled congregation. His Prayers after Sermon were often most solemn, importunate, and succesful. Then his powerful pleading with God seemed, as it were, to open heaven; and abundant grace descended on multitudes.—In the *Quarterly Visitation of the Classes*, which forms so interesting and important a part of the pastoral duty of a Methodist Preacher, he excelled all whom it has been my lot to know. When I was first stationed in London, in the year 1803, I had repeatedly the profit and pleasure of attending him on such occasions; as it was then our custom for two Preachers to go together, on that business, to each class: and I never reflect but with edification on the fidelity, minuteness, and wisdom, with which he inquired into the things most connected with the personal and family godliness of our members, and administered suitable advice and exhortation.—In *Social Visits*, also, he maintained the character and spirit of a man of God. He could be cheerful without levity, and serious without melancholy. His conversation, at such seasons, was often in the highest degree instructive; and calculated permanently to improve the company in Christian knowledge and piety. The latest opportunity of this sort which I enjoyed with him, was at the house of a common friend, about six weeks before his death. I believe it was *his last visit* to any but his own family. He was then in a most heavenly frame of mind;—spoke to us, for a long time, on the glory which results to God from the person and work of Jesus Christ the Mediator, and on the immunities and felicities of the celestial state;—and concluded by repeating, in a most delightful manner, the following stanzas of one of our hymns:

“By death and hell pursued in vain,
To thee the ransom'd seed shall come;
Shouting their heavenly Sion gain,
And pass through death triumphant home.

The pain of life shall there be o'er,
The anguish and distracting care:
There sighing grief shall weep no more,
And sin shall never enter there.

Where pure, essential joy is found,
The Lord's redeem'd their heads shall raise,
With everlasting gladness crown'd,
And fill'd with love, and lost in praise.”

He was then much exhausted; and requested me to pray, as his voice and strength were nearly gone.

4. As a *Writer*, Mr. Benson was instructive, orthodox, and useful. He appeared at various times in the arena of controversy; believing himself called to defend the Truth of the Gospel against the Materialism and Socinianism of Dr. Priestley,—the Morality of the Bible against the follies of Madan,—and the People, Cause,

and Work of God, against the high-church intolerance of Tatham, Russell, and others. But the works of most permanent and general value, by which "being dead he yet speaketh," are his *Life of Mr. Fletcher*, and his *Commentary on the Holy Scriptures*. The latter is a work of great labour, and justly characterized by the Conference, in their Vote of Thanks to him for its compilation, as marked by "solid learning, soundness of theological opinion, and an edifying attention to experimental and practical Religion."

5. I shall only add a few sentences on the importance of Mr. Benson's example and services to our Connexion, as one of the Fathers, Counsellors, and Guardians of our Body. Here he was truly valuable; and his principles and practice, in many interesting particulars, will, by many, be gratefully treasured up, and long quoted as among the most respected and sacred of those human authorities, to which, in subordination to the Divine Word, we look up with filial reverence.—For the young Preachers of our Itinerancy, and for that respected and very useful Body of Auxiliaries to our regular ministry, the Local Preachers, he felt a fatherly concern; and was very anxious that they should be wise, and holy, and faithful in their important work. Instructed, perhaps, by his own painful experience in a time of great agitation and difficulty, soon after the death of Mr. Wesley, he was subsequently an earnest and decided opponent of all measures tending to division in the Church of Christ; and used his great influence to counteract strife and schism, wherever they made their appearance, and to promote peace and union.—As a Public Man, next to the truth and glory of God, the welfare and comfort of our people were, with him, the grand objects of pursuit. For their peace and profit, he would make any sacrifices consistent with duty. A judicious friend, indeed, has suggested, that "he did not possess much natural courage, and perhaps sometimes sacrificed too much to his love of peace. But where the interests of religion were at stake, he rose above himself, and manifested great boldness and firmness. In so long and active a life as his, and connected as he was with some of the most disputable and difficult affairs of our Body, it could not but happen that, in a few cases, he should differ in opinion and practice with some of his brethren. If any temporary warmth of feeling was excited on such occasions, it had long ago subsided. Our plans being settled and regular, the Connexion has, for many years, enjoyed a general freedom from those subjects of dispute and irritation, which, on the removal of our Founder, disturbed, for a short season, our happy unanimity. And Mr. Benson did himself honour by requesting, not long before his death, that care might be taken not to suffer any of his papers to be made public, which would unnecessarily revive one painful feeling in any persons, either in or out of our Connexion, with whom he had ever differed in his

views.—I shall conclude my Sketch of his public character, by merely mentioning his ardent desire, often expressed, and practically exhibited, to avoid, for himself, and that our Connexion at large, (according to its primitive calling and profession,) should always avoid, a narrow and sectarian spirit. He strongly felt that we ought steadily to aim, not merely or principally at the increase of our own denomination, as a distinct religious sect and party, but at the promotion of vital and experimental godliness among all Sects and Parties, by every means in our power.

(To be Continued.)

MEMOIR OF MISS ELIZA HIGGINS.

(Continued from page 217.)

New-York, Nov. 10, 1818.

“DEAR SISTER,

WITH gratitude I am enabled to glory in the rock of my salvation. Truly the half was never told me. But oh! how depraved is the human heart! Notwithstanding the unspeakable blessings I enjoy, I am still prone to wander, to leave the God I love. Thou friend of sinners, heal my wanderings, and help me to give thee an undivided heart. Many things have been said to wound my feelings; but the Saviour hath said, “My grace is sufficient for thee.” Have I any thing to discourage me but an unfaithful heart? The Almighty God, Maker of all worlds, has pledged his word for the encouragement of his believing children. The cause is good—the foundation is sure. If the Redeemer has promised a sufficiency of grace, what have I to fear? Last Thursday was kept as a day of thanksgiving—heard a sermon from these words, “All are yours;” and verily I could claim *all* as mine, through the merits of the Saviour.

Almira, I wish you again to rejoice with me. Two of my school-mates have been brought to the knowledge of the truth, and have joined the Methodist Society in Salem. Those who once thought I was deluded, are now enabled to know the blessed reality of the delusion, as it is called by many. We greatly need a revival in our class. Pray for us, and with us remember the inhabitants of this favoured city. I think I have but a short time to stay in this unfriendly world. O that I may be ready, when called to leave this tenement of clay, and have nothing to do but fall asleep in the arms of Jesus.”

Dec. 20, 1818.

“I am blest with a tranquil mind, and a heart disposed ever to pray with and for my beloved Almira, who has so often presented me, unworthy me, in the arms of faith at the feet of sovereign mercy. The Redeemer has heard and answered prayer in our

behalf, and is still the same. Praise the Lord, O my soul in profound adoration. May the love which has filled my soul this day, dispel every doubt from thy mind while reading these lines.

Jesus hath died for you; What can his love withstand?
 Believe, hold fast your shield, and who, who shall pluck you from his hand?
 Believe that Jesus reigns, All power to him is given;
 Believe till freed from sin's remains; Believe yourself to heaven!

The last week I have been bowed down through manifold temptations. Beset on every side, my soul was exceedingly sorrowful. I had more liberty in private devotion this morning, than I have had for some days past. This blessed day I have heard three gospel sermons. In the morning I had sweet communion with our heavenly parent, while I was again permitted to receive the holy eucharist. I now enjoy a sweet and heavenly calm. Ah, who that loves can love enough. Almira, I am lost in wonder, love and praise. What can I say? I am but a babe in Christ, and yet through the all-atoning blood of the Lamb, I, *even I*, am thus blest. That we may ever be enabled to overcome the world, the flesh, and Satan is daily the desire of my heart. I desire to lay passive in the hand of God—to know, to do, and to suffer his righteous will upon earth, that at last I may be admitted to worship at the Redeemer's feet in glory. O Almira, how pleasing, how profitable is the conversation of Christian friends? Short but pleasant, were the hours you spent with me. But I have a hope of spending an *eternity* with you, in praising the God of our salvation.

New-York, Jan. 1, 1819.

"MY BELOVED,

My mind is with you, and I freely pen it down for your perusal. You are blest with retirement—can walk in the lonely grove, and make it resound with praises to our *great deliverer*. Methinks, were I present with you this week, I should re-echo the sound of redeeming love. O wondrous grace, O boundless love. Almira! I, *even I*, am enabled to drink deep into the well of salvation. I will tell you of the loving kindness of God to me, a worm of the earth. Last Sabbath morning I was blest with the silent heaven of love. A while I was lost to all things but a sense of the solemn presence of God. The sweet peace I then enjoyed remained the same through the week. Glory to the Lamb. Praise the Lord, O my soul! On Wednesday evening I called to mind the solemn scene when a voice from Mount Sinai spoke to my inmost soul. That night year the solemn dedication was made. It pleased the Father of mercies to bless me with the bitter cup of repentance. Through unbelief, that accursed sin, I bordered on the verge of eternal misery. Many hours, days, nights, and months I sought the Lord diligently, till at length my glad soul received the dawn of heaven. I thank thee whose en-

Evening voice, Bade my freed heart in thee rejoice. This morning I attended divine service. The word was truly the bread of life to me. I closed my eyes to all created objects; but too soon I opened them to terrestrial things. Tell your parents how I am enabled to live in the smiles of a sin pardoning God. Did I say tell your parents? yea, rather "Tell to sinners round, What a dear Saviour I have found." We know that by free, unmerited grace we are saved. Forbid, O Lord, that I ever should forget to love and serve Thee.

New-York, Feb. 6, 1819.

Yours dated the 17th ultimo I received last Sabbath. I am thankful if my letter was a comfort to your mind. To God be all the praise. The want of retirement the past month, has deprived me of the pleasure of conversing with an absent friend. Most heartily do I embrace this opportunity to inform you that I am yet a spared monument of mercy. My afflictions are many; but they are like so many blessings. My trials are grievous; but the Lord is my helper, and in him I put my whole trust.

The past month I have enjoyed, most of the time, a sweet calm. In the various means of grace I am sensible of the divine presence. In class the two last weeks, I was greatly blest. Thus your unworthy Eliza is accepted in the beloved. I cannot utter, my dear girl, the sweet feelings of my heart, or tell you how divine a union my spirit feels with yours. O that we may ever be united, and run with patience all the race that is set before us. Last Wednesday I visited a friend who was on the verge of eternity. Some months past she was seriously convicted, and joined a Presbyterian Church. I knew no more of her till this my last visit. Nothing but the grace of God could support a mortal in such a trying scene. With calm serenity she said her Saviour had not withdrawn his countenance through all her affliction. Her doubts were all gone. O what unshaken confidence. I cannot express the heartfelt satisfaction I had in conversing with her. Almira, we will adore and wonder. I cannot praise the Lord enough for what he has done, and is still doing for my immortal soul.

New-York, March 25, 1819.

BELOVED FRIEND,

I have been long silent. Methinks if Almira knew the debility of my mortal frame this seeming neglect would be forgiven. I am hastening to the tomb; but all is well. I glory in suffering the will of God. My determinations are stronger, and my way grows brighter. O that I may be enabled to devote every power of my soul to the service of my adorable Lord. I have reason to believe that we have the appearance of a revival in this city. The pious are praying for primitive religion to revive, and penitents are pleading for mercy. My soul cries,

amen. We are all subject to the same trials and privations while in this tabernacle of clay. The Father of Mercies chastises us for our eternal good. As your trials are grievous, lay humble at the Redeemer's feet, and be assured his rod and his staff will comfort and support you through the trying and adverse scenes of life. Are you beset on every side? look to Jesus who still pleads in our behalf. Ever rely on the immutable promises of Christ.

Greenwich, Aug. 13, 1819.

It is with peculiar pleasure and gratitude I record that the last year has been the best of my life. I never knew what real happiness was before this day year. In the sacred grove, the Sun of Righteousness shone into my benighted mind, and my soul was swallowed up in devotion, and filled with holy aspirations after God. Religion demands my time, my talents, and my affections; and I bless the Lord I have no desire to make any reserve. The Saviour of mankind was many years travelling from the stable to the cross: and should I refuse to take up my cross, and follow my Lord fully, either in a small or large circle, I should be an ungrateful creature. I am dissatisfied with myself. Alas! my attainments bear no proportion to my privileges. But for the infinite merits of the atonement made by Jesus, I should have just cause to fear rejection from the favour of God. But *He* knows my frame, and remembers I am but dust.

New-York, Sept. 28, 1819.

“DEAR ALMIRA,

I read your last epistle with gratitude to our heavenly Father, by whom we are kept in the way that leads to everlasting life. I seldom retire but I remember your case. Before I received your last letter I had no *peculiar* exercise of prayer for you, but since, my mind has been specially drawn out in your behalf. You are well acquainted with the precious promises contained in the sacred scriptures, and with the glorious plan of salvation preached by the Wesleyans—a present, free and perfect salvation. By grace we are saved through faith. Father forbid that we should rest until we are perfected in love, and then enable us to follow Thee fully.

O that the perfect grace were given,
The love diffus'd abroad;
O that our hearts were all a heaven
For ever fill'd with God.

New-York, June 7, 1820.

After noticing some peculiar trials which she had endured, she writes thus:—“I have feared lest I should fall; but my trust has been in the Lord, and I have found his grace sufficient for me. I remain the spared monument of His amazing mercy, and have made some progress in the divine life. Through the favour of God I am blest with sweet communion. My particular duty is

to watch and pray for myself, and for those who persecute me, and speak falsely through mistake or wrong information. I thankfully received your kind letter. I hasted to my room and perused the contents, and found you were unhappy. Rest not one moment; but watch and pray continually. Rely on the many precious promises. Humble yourself at the foot of the cross. Like Hannah of old, pour *forth* your soul in prayer. Believe and receive Immanuel to the joy of your soul. May your affliction be sanctified, and prove the means of your living nearer to God. My sister mourns—"Blessed are they that mourn, for they shall be comforted." The Redeemer will heal all our backslidings and love us freely. I give you the same directions that I have been practising. For three weeks my mind was in a doubtful, stupid frame. I was astonished at myself. On Thursday last the clouds began to disperse; but the enemy of souls was very busy. Sabbath evening, under the preaching of the word, the light of divine truth dispelled every cloud, and my soul was happy. It has been my desire that the Lord would lift upon you the light of his reconciled countenance: and it is still my earnest request that you may make a mighty effort, and give all the ransomed powers of your soul to God. I feel a want of ability to comfort you. May the blessed Comforter descend, that sweet messenger of rest, and make his continual abode in your heart.

O may your walk be close with God,
Calm and serene your frame,
A light divine mark out the road,
That leads you to the Lamb.

I will strive to follow on to know the Lord. Almira read, my favourite hymn.

"The council of redeeming grace, The sacred leaves unfold,
And here the Saviour's lovely face, Our raptur'd eyes behold.
Here light descending from above, Direct our doubtful feet;
Here promises of heavenly love, Our ardent wishes meet."

Remember me with affection and gratitude to your mother. Tell her my heart visits you often; and if bodies could move as quick as thought, you would frequently have my company.

The feeble state of my dear mother will prevent me from visiting you this summer. I should be happy to improve the opportunity of visiting you, in company with your father and sister on their return; but I must willingly submit to the Providence of God."

On the 18th of August she took her room, after meeting in class, and writes to her friend on the occasion as follows. "With pleasure I renew our neglected correspondence by answering your last, which I received with more than usual gratitude. By this letter I was apprised of the feeble state of your body, and the progress of your soul. By an experience of seven years, I know that it is good to be afflicted. I can sympathise with you, and

adore the Almighty hand which chastises us. What rejoices my heart is to know that my Almira is incessantly striving to sink into all the depths of humble love. Go on, my dear sister, and never rest until the corruptions of your heart are all destroyed, and you are blest with a continual heavenly peace; and then continue in well-doing till called to leave this earthly tabernacle for a crown of immortal glory. Our merciful heavenly Father has spared the life of my dear mother through her late confinement. O Almira! I cannot express my gratitude for the restoration of so near and dear a friend. The All-wise giver has taken her innocent offspring from this vale of tears, and transplanted it into a purer clime. I have been remarkably supported for months past; but am now obliged to retire to my room. I believe while this body is fast declining, my soul is more earnestly working out its salvation with fear and trembling. O Almira! if I am ever rejected, I believe it will be for my unfaithfulness to the souls and bodies of my fellow mortals. I believe it is too late to be useful now. I can only *suffer* patiently the will of my Lord, and look for boundless mercy. I will strive to bear sufferings with patient and humble resignation. I greatly need a deeper work of grace to prepare me for the solemn hour of separation. Pray for me, that I may be *fully* prepared for death, judgment, and a happy eternity."

(To be Continued.)

Miscellaneous.

For the Methodist Magazine.

A FEW HINTS ON THE IMPORTANCE OF RELIGION.

TO THE EDITOR,

THE following hints, though short, are the result of many years observation and reflection. Should you think them worthy of a place in your excellent Magazine you will oblige a constant reader.

Religion as I *now* use the term, I take to mean, *a belief in the existence of a God, and a sense of moral obligation*: and it is a position easily maintained, that religion essentially benefits men both in their *public* and *private* capacity, that it is directly calculated to promote the happiness of *community*, and of private *individuals*.

1. Civil communities, whether they are related to their sovereign or as related to one another.

It is very confidently affirmed by some, that the enactments of laws and the infliction of penalties, will be sufficient to regulate

society without religion. To this it may be answered, that the laws of the sovereign only embrace outward actions, and punish such crimes only as are proved to exist; but how many scenes of debauchery, designs of dishonesty, secret acts of injustice, and the like, must elude the cognizance of the magistrate, and therefore pass unpunished. Besides, the magistrate himself, and the laws he passes, may sustain the character of injustice, and thereby the innocent be punished and the guilty pass with impunity.

Perhaps it may be said, wherever vice exists, if it be not known, it can have no evil influence on society, and therefore not to be lamented that it passes unpunished. To this insinuation we reply, that although a crime committed in secret may not have so direct an influence, yet it will have an indirect influence, by vitiating the heart of him who commits it, and thus prepare him for the commission of greater crimes. But it is not a fact that secret crimes have no influence on mankind at large. What have state intrigues done which have been wrought in secret till beyond the controul of law and government?

It is objected that many are to be found who make no pretensions to religion, who are nevertheless virtuous. That some such instances may be found is granted. But when we see a virtuous atheist, we only have a proof that this man lives in a place where virtue is respected, and that some of his associates possess religious principles. Place him in a different situation, where his irreligious principles meet no restraint, and you would see a quite different character.

Nor is it a sufficient objection that many who make their boast of religion lead vicious lives. For either they have not the principle of which they boast, or at least, for the time being, those principles are not suffered to have any influence. Such is the degenerate state of human nature, and the temptations with which men are often assailed, they frequently do as one expresses it,

“They see the right, and they approve it too,
Condemn the wrong, and yet the wrong pursue.”

But let his situation be the same, and he utterly devoid of a belief in a God, or a sense of moral obligation, he would be far more vicious than he now is.

Thus it appears that religion essentially contributes to the happiness of *civil community*; let us now look at the second thing asserted, viz. that it is essential to man's happiness as an *individual*.

And what but a belief in a superintending power, directed by wisdom, can produce resignation in the afflicted sons of men? Denied of the comforts of life, yet beholding thousands enjoying them: disappointed in all their calculations, while others are prospered:—What but a belief that the Lord reigneth, can pro-

duce any comfort? Confidence in an Almighty, wise, and gracious God, not only inspires with resignation, but also with courage.

Besides all this, what a restraint to vice, to believe that we are accountable for all our actions, words and thoughts, and that our Judge himself is beholding us continually! It is this that has caused conscience to produce such wonderful effects. It is this that has brought about justice, when all other means have failed. The sinner has been brought to the bar of his conscience, owned himself guilty, confessed his wrong, made reparation for the injury, restored peace and harmony to society, and felt the consolation his penitence was calculated to inspire.

Who that is a friend to his country will not patronize religion? And who that believes in another state of existence, would not wish to feel its sanctifying influence on his own heart?

CHRIST IS JEHOVAH.

A Letter from the Rev. E. Washburn, dated Goshen, Oct. 20, 1821.

My very dear and much esteemed friend:—

HAVING been for more than twenty years a professed minister of the Gospel of Jesus Christ, I now assure you that it has been, and still is, my earnest desire to know and teach the truth as contained in the Holy Scriptures. When I first received the Lord Jesus as my Redeemer and Saviour, I received him as *God over all blessed for ever*; nor have I, for one moment since that time, seen cause to view him otherwise than as my Lord and my God. You will not think it strange that I should be surprised, that you, who once professed to know and confess the Lord Jesus, as very and eternal God, who condescended to take human nature into union with his own divine nature, and thereby become a complete Mediator and Redeemer, should now renounce your former experience, deny the divinity of Jesus Christ, and put your trust in a mere creature for life and salvation. I observed the last time I conversed with you, that you seemed to be at a loss what kind of a creature to call your new Saviour; and I confess, were I to renounce his divinity, I should be lost in perplexity. I could not trust in him as a mere man, because it is written, *Cursed is he that trusteth in man, or maketh flesh his arm*. I could not trust in Jesus of Nazareth abstract from his divinity, without bringing the curse of God upon myself, instead of obtaining salvation thereby. I could not trust in him as an angelic being, because, according to the Scriptures, our glorious Redeemer is exalted to the right hand of God. But God hath not said at any time, to any of the Angels, *Sit at my right hand*. Neither did Jesus take on him the nature of Angels, but the seed of Abraham. I cannot learn from the Scriptures, that there is any order of being between angelic and divine; and for me to suppose one, without Scripture

authority, would look to me like withdrawing my trust from the Lord, and leaning to my own understanding. To me, and I trust to you, sir, it is evident that Jesus did possess human nature; and I confess I cannot see how human philosophy can explain the mystery of the union of angelic, or super-angelic nature, with the nature of man, in the person of Jesus Christ, any more easily than it can explain the mystery of the divine and human natures in one person. If then we are constrained to resort to inexplicable mystery, I think it safest to take scriptural ground, and acknowledge, that in the Man Christ Jesus *dwelleth all the fulness of the Godhead bodily*. If I mistake not, in the course of our last interview, you informed me, that wherever the word LORD occurred in the Old-Testament, you would acknowledge it to mean the Great Jehovah. If you will abide by this concession, I think you will be convinced of your present error, and rejoice to return to your former belief. Please, sir, to read Isaiah xlv. 21—23, “Who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God besides me; a just God and a Saviour: there is none besides me. Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear.” Compare this with Acts iv. 10—12, “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, doth this man stand before you whole; This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any, other; for there is none other name under Heaven given among men, whereby we must be saved.” Here, sir, it is very plain, that the LORD JEHOVAH, by the prophet, claims to be the *only Saviour*; and it is plain that Peter and John, declare that Jesus Christ of Nazareth, is the only Saviour. If Jesus Christ of Nazareth be not Jehovah, both assertions cannot be true. Both the writers claim to have been inspired of God; and if they were either of them mistaken, I cannot tell which. They both assert that there is but one Saviour; but if Jesus be not God, and the inspired writers wrote truth, there are two Saviours. But the idea of two Saviours contradicts them both. Compare it again with Phillipians ii. 9, 10, “Wherefore God hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in the earth, and things under the earth.” God Jehovah saith by the Prophet, that *unto me every knee shall bow*: but Paul saith, that *unto Jesus every knee should bow*. It appears that Paul believed Jesus to be the same Jehovah who spoke by the Prophet. Again, Zechariah xii, 10. “The LORD JEHOVAH saith, And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplica-

tion, and they shall look upon me whom they have pierced, and they shall mourn." Compare this with John xix. 37, and you will find that this scripture was fulfilled when the soldier pierced the side of Jesus with a spear. Therefore Jehovah Jesus, is the pierced one spoken of by the Prophet. Isaiah lx. 16, "And thou shalt know that I the LORD am thy Saviour and REDEEMER, the mighty one of Jacob. But Jesus is the ONLY SAVIOUR and REDEEMER, therefore Jesus is JEHOVAH." Hosea xiii. 4, "Yet I am the LORD thy God from the land of Egypt, and thou shalt know no other God but me : for there is no Saviour besides me. But Peter saith, there is salvation in none other name but the name of Jesus ; Therefore Jesus is the LORD God who redeemed Israel from the land of Egypt, and defended them through the wilderness."

Thus, sir, it appears that the adorable Jesus is the LORD whom you confess to be Jehovah, the proper object of worship and adoration. This is the only begotten Son of God, whom he commanded all the Angels of God to worship. I have been greatly surprised to find men of science, descending to the vain cavil of saying, though God commanded the Angels to worship the Son, he has not required it of men. Please sir, to read St. John v. 22, 23, "For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father." Now, sir, is it possible to pay divine honours to the Father, and withhold them from the Son, and at the same time to honour the Son, even as we honour the Father? Can we ascribe to the Father eternity of existence, and deny it to the Son ; can we adore the Father as the Creator, and treat the Son as a creature : In a word, can we acknowledge that all glory, power, excellency and perfection, originally centre in the Father as their fountain and source ; and say that the Son possesses them only by delegation ; and still think, that we honour the Son, even as we honour the Father ! Since the Scriptures declare him to be God, whose throne is for ever and ever, the sceptre of whose kingdom is a right sceptre ; Since he is declared to be over all, God blessed for ever, himself claimed the right to be equal with God, and one with the Father ; When I consider that holy Angels were commanded to worship him ; and that men did worship him while here on earth, and he forbid them not : (for he willingly received that worship, which neither Paul, Peter, nor the Angel that appeared to John, would consent to receive) I feel myself safe while worshipping at His feet. And when I call to mind the many comforts, joys, and almost extatic delights my soul has derived from Him, through faith in Him as my Lord and my God, I dare not, nay, I will not give up my hope in my God-man Redeemer and Saviour, for the sake of trusting in any creature that can be named. That God of his mercy may bless and lead your mind into all truth, is the prayer of your unworthy friend.

E. WASHBURN.

Religious and Missionary Intelligence.

For the Methodist Magazine.

Short Sketches of Revivals of Religion among the Methodists in the Western Country.

RISE AND PROGRESS OF METHODISM IN THE NORTH WESTERN TERRITORY, (NOW STATE OF OHIO.)

No. 8.

(Continued from page 231.)

"THE Rev. Thornton Fleming had the charge of the circuit that I lived in, and one day said to my wife, the next time I come round I will go home with you. This surprised me much, to think so good a man would condescend to come under my roof. The great encouragement he at all times gave me was of great service to me in my Christian journey; and when he left our circuit to cross the Alleghany mountains, I thought we were half-ruined; since then I have never seen him; but trust that I shall meet him where all tears shall be wiped away from our eyes, and parting is no more.

"A little time previously to my entering on a new life, my good brother H. Smith, with almost all his father's family, set out to lead new lives also; this was very strengthening to me. I shall never forget the good advice the old gentleman often gave me, and the many happy hours I have spent in his house.

"I had it now almost constantly ringing in my ears, that as the Lord was so good as to deliver my soul from the depths of sin and misery, I ought to do something for him who had done so much for me. I thought with Melancthon that I could convince any person of the reality and necessity of religion; but I soon found that they who could reject Moses and the prophets, Jesus Christ and his apostles, could far easier turn away from all that I could say. Nevertheless I had encouragement sufficient not to hold my peace, whether they would hear or whether they would forbear; some would laugh, whilst others were affected. About this time, the Rev. Valentine Cook gave me the charge of a class, which was of great service to me by laying me under greater responsibility to the Lord and his church. My brethren soon after this gave me license to exhort, and after that to preach the Gospel; but oh! what a task to preach the unsearchable riches of Christ to dying men. If I had known the talents necessary to explain the Scriptures of Eternal truth, I think I should have objected to getting license to preach. I think myself, with many others, would probably do more good to *exhort only*; and I have been surprised to see men who called themselves *Preachers*, get their minds hurt because they are not called on at our popular

meetings to preach, when perhaps there is not one dozen people among thousands who wish to hear them. This is a temptation that I have always been a stranger to." [This is but too true. These remarks of our worthy friend and brother, remind us of a motto in Greek characters inscribed over a looking glass, which the writer saw in a friend's house in the metropolis of a neighbouring state, "Know thyself." It made so deep an impression on his mind, that he will never forget it.] "When I reflect on the numbers that have been taken from the plough, the shop, &c. and from the greatest obscurity, the preachers, and members bearing with them in all their weaknesses, until they have become, in some measure, useful to the church; and yet for some imaginary offence given, or because they are not allowed to have their own way in every thing, they are offended, and begin to cast fire-brands, arrows and death, against the very people that had taken them from little or nothing. Oh what a pity that men should forget the rock from whence they were hewn, and the hole of the pit from whence they were digged."

Both the writer's judgment and feelings, fully accord with our brother's remarks on this subject; it is hoped that they will be duly appreciated. With a degree of diffidence, however, he would beg leave to make a few remarks on what has been suggested, viz. Popular Meetings. It has been remarked, again and again, to be the case, that at our popular meetings the very object we have in view is defeated frequently by improper management, both in the manner and order of preaching, and as frequently by an improper selection of persons to succeed each other. There is nearly as much in the *manner* of doing as the *transaction* itself. We have sometimes too much of what Mr. Bradburn calls "Essay Preaching" at our popular meetings, "sticking a text to a subject" to gratify a *gaping* multitude, instead of preaching to convert sinners. 2. In arrangements for preaching—energetic preachers should follow and not lead the way: a low or a weak voice is destroyed by a contrary arrangement. 3. On such occasions men of Stephen's cast, "full of faith and power," should be brought into action. 4. Exhorters should be more frequently exercised. Indeed it has been observed that on all such occasions, by bringing into operation all the various talents with which the church so richly abounds, into as full employment as practicable, the greater have been the blessings attending such meetings; every one to fill his station, preachers, exhorters, and praying men and praying women! Perhaps the pursuing this course in our simplicity in religion in the west, has opened the door for such powerful displays of gospel grace!

"Brother Henry Smith was licensed before I was; we used to go together and hold our meetings, and happy seasons we have had; at times we were very much exposed in the winter, holding our meetings frequently in stove rooms, and then going home sev-

eral miles in the night through the coldest weather: One night I got my ears frozen, and my shirt wet on my back. These exposures, however, brought on the asthma in a most distressing manner; my cough increased night and day, till I was laid by as a broken vessel." How mysterious sometimes is the order of Providence! How strange that these two young labourers in the vineyard of the Lord, should meet in the wilderness of Ohio to plant the standard of the Redeemer's kingdom! We presume this young brother Smith to be the same, whose journal we gave in the two last numbers of the last year.

"About this time my father was taken ill, and confined to his bed. This was in the summer of 1794. He sent for me to come and see him; I declined on account of my health; he sent again and again; at length my wife told me that I must try to go: I did, and when I came there, (my father living with one of my elder brothers) the house was filled with people, numbers of whom were attending to my father's temporal business; my brother said, father wants you to sing for him; he replied, I want him to *pray* for me. This was a shock to me indeed, to see such a change in the people that had warned me never to come to their house, or to pass through the lane where they lived, for the dreadful crime of not drinking whiskey in their harvest field. After a little they completed the business that they had met for: I begun to sing as well as I could, my cough preventing me; I went to prayer; but was so distressed to see them fly, some out at the doors, some up the stairs, and some into other rooms, that I don't remember one that kneeled, but old brother Abrell, who had just come in to see my father. This indeed was a time of trial to me. I soon found the lion turned to a lamb. Every breath seemed to be mercy! mercy!

"Shew pity, Lord, Oh Lord forgive,
Let a repenting rebel live!"

I never saw one in my life in such apparent agony of soul. He wanted me to get a preacher to come and preach, and administer the sacrament. I did, and sent for the Rev. Joshua Wells, who came with the greatest willingness. Whilst sitting under the sermon, surely thought I, they will all see, they are convinced; but to my astonishment the sermon appeared to have no more effect upon them than usual. He appeared to wish me to stay with him all the while; he told me all his heart; he warned his sons against living as he had done; he told them the dreadful consequences of living in sin, and in July, 1794, he left the world. I do not know that he had any certain evidence of his acceptance; but Watts says, "Praying breath was never spent in vain," and in the hands of a good God, whose ways are all righteousness, I leave him. Having an uncle who was a professed enemy to the Methodists, and professed to belong to the Church of England, he went and brought his minis-

ter before he was sent for, but he did not like him; his reason for it I do not know. I went for brother Wells to preach his funeral, and there was a vast concourse of people assembled; many of whom had never heard the Methodists. In time of preaching, to me and many others, had some resemblance to the day of judgment, on account of the solemn occasion, and the minister of Christ warning sinners to escape, before the door was shut, and the day of their visitation was over and gone for ever. That day, I think with some others of my life, I never shall forget: I believe the labours of that day were not in vain. I found afterward that I was not treated as an outcast among them, but paid some more respect unto than heretofore.

"In the winter of 1794 and 1795, I took cold; it threw me into a nervous fever, was reduced as low as one could well be to recover, and believe Dr. T——n was instrumental in bringing me back from the gates of death. I was generally delirious, and was very fearful I should say something reproachful to the Gospel, (although in that state I knew it, and still remember it,) I thought I should die, that now was the time or never, to warn those that were in society and made that a resting place. I was unaccountably tempted with Deism, having just escaped from Universalism, and last of all from Deism. It was so awfully shocking to me, being now followed by the tempter night and day; sometimes I really thought that it would kill me. I had it forcibly impressed on my mind, that if brother Wells would come and pray for me, I should get the better of the tempter, and should be restored to my young family again. I sent in full assurance, and as his business was like his Master's, 'going about doing good,' his willing heart said, 'I will go,' and how glad was I to see him. He went to prayer, and I had not a doubt of my recovery, and glory be to God, the enemy of my soul had to fly before faith and prayer, and I have reason to be thankful that I have not been plagued with that temptation from that time.

"It all of a sudden came into my mind 'to go to the Western Country!' I rejected the idea at first, but it followed me wherever I went by night and day. The souls of my children began to bear with weight upon my mind; I thought to stay among them there, would be but a chance of bringing them up in the fear of the Lord, they being so much attached to their connections. Sometimes my feelings were a little like the good prophet, 'Oh that I had in the wilderness a lodging place of way-faring men, that I might leave my people and go from them,' Jer. ix. 2. Finally I sold out, and on the 10th day of October, 1795, I started for the west, leaving my friends and foes behind, and like Abraham, I went out not knowing whither I went; but my intention was to stay in Kentucky four or five years. However, I landed in Bourbon county, Ky. in December; but for many reasons did not like it, and was resolved to go to the North-

Western Territory. I went and liked it well, and stayed seventeen months altogether in that Territory, now state of Ohio, and moved to the Little Miami, near where Milford now stands. [How Patriarchal! To hear the western emigrant speaking of the country, I lived at or visited such a place, where a large town or city *now stands*.] But there was a difficulty in the way, no one that I was acquainted with, and worse than all, no Methodists; but thought I, if you will make the Lord your trust, he will never leave nor forsake you. Upon first view of the country, I thought here the Lord will set up his standard, and raise a people to serve him in spirit and in truth."

Those of the old countries who have a *surfeit* of society, may perhaps smile at the simplicity of our narrative; but were they situated as the writer is at this moment, they would know full well how to appreciate the character that labours to open *a way* in the wilderness for waters to break out, and streams in the desert, where "the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads!"

"There is a great evil I have often seen among those that emigrate to new countries. Our people removing from one place to another are negligent in obtaining a letter of their standing in the church, and wait for the Methodists to hunt them up. Instead of hunting up their brethren, and feeling hearty in the cause of the Most High, they often keep at a distance until their poor souls are as Egyptian darkness. The good Spirit of the Lord impressed it on my mind, that I must make a class paper, and have my own name and that of my family on it. I did, and made up a class of ten; I then began to hold meetings in different places, and made up two more; one at brother Ramsey's on the waters of Obannon's creek, of about the same number; and another not far from Columbia, at old brother Nutt's, of about eight or ten, and we had some gracious seasons. The few neighbours we had were very kind, being principally Baptists, or prejudiced in their favour, but they could not bear the pure doctrines of the Gospel as preached by the Methodists; and their prejudices ran so high, that they used to follow me with their opposition appointments, and refused to give out our appointments. At one time in particular, my wife requested one of their preachers to give out a quarterly meeting at my house. He asked her, for what sort of people? She told him: He said, "I give out no such meetings as these." But John Smith, (afterwards Senator in Congress from Ohio) being more of a man, (and Christian, at that time, we trust) said, "I will give it out," and did so. I began to be very uneasy, having no regular travelling preacher. 'The harvest truly was great, but the labourers were few;' and the great opposition we met with made it more gloomy. I was so partial to Itinerancy, that I attended two of the Kentucky Conferences, to persuade the preachers to 'Come over to Macc-

donia to help us;' but all in vain, there being but few preachers, and these had all Kentucky and West-Tennessee to travel."

"At length to my great joy and comfort, our old friend, brother Gatch [Philip Gatch originally from Maryland, a venerable and worthy minister of the Gospel. He settled in Virginia, and removed to this country. We have before made mention of him; his whole character through life is too well known, for us to add any further remarks] came to our neighbourhood. He was one among the first American Methodist preachers that set out to save souls from death. Brother Ransome also,—these, who have long stood as pillars in the church, with their amiable families, were truly a great acquisition to Methodism in this part of the country. There were two or three other families that came with them, among whom was the Rev. James Smith, who had been formerly seduced from us by O'Kelly's schism. He settled near Columbia, and in about one year I closed his eyes in death. He was a man of talents, of agreeable manners, and a good preacher, left an afflicted widow, and a number of helpless children; the greatest part of whom were little girls, and nearly all now in society, and married, and doing well. Our addition from Virginia was in the fall of 1798, and in August following, the Rev. John Kobler, who was presiding elder in Kentucky, volunteered to suffer, and to hold forth a dying Saviour to lost and ruined man, paid us a visit. His coming was refreshing to all. I went with him up the Little Miami and to Mad-river, as far as there were inhabitants, [so the Gospel extends] and then down the Great Miami. We found the people mostly, and particularly the Baptists, disposed to controversy. Some of them would agree to let us preach in their houses; others when they were asked, would say, who are you? and upon being informed who we were, would say, that they could not open their doors to such a people. So much for bigotry.

THEOPHILUS ARMENIUS.

Mount-Carmel, Illinois, March 22, 1822.

(To be Continued.)

QUARTERLY REPORT OF THE

M'Kendreean Female Sabbath School Society of Baltimore.

THREE months having elapsed since our last anniversary, it becomes our duty to lay before you, the state and improvement of our school during the last quarter. There remained at that time ninety-two scholars on the roll; we have since received sixty-two, making one hundred and fifty-four, struck off twenty-one, leaving on our roll at present, one hundred and thirty-three, of which about an average number of from fifty to sixty may be called regular attendants, who have recited three thousand, three hundred and fifty-one verses of Scripture, Catechism and Divine Songs. Five children have been rewarded with a premium, and thirty are entitled to a tract each, for their regular attendance through the quarter. We have not had more than sixteen or seventeen who regularly attend at the sewing school on Wednesday afternoon, but those who do are improving. Upon the whole we have cause for encouragement to persevere in this good

work, and have no doubt it will give you great satisfaction to hear the statement which is given by one of the teachers, of the improvement of her class, which is as follows :—

REPORT OF CLASS No. 5.

Mary Ann Wigart has been a constant attendant at school for twelve months; her attainments have been considerable, and her general deportment such as to merit the entire approbation of her teacher. She is justly entitled to a Bible.

Elizabeth Cordra has been three months attached to this class; her progress in external advancements are very satisfactory; but what is best of all her soul is prospering. About four weeks since, at a prayer meeting held in Wesley Chapel, it pleased the Almighty to lift upon her the light of His reconciled countenance. She is now happily converted to God, and gives evident proof to all around her that she is a new creature.

Rebecca Stansbury has been about seven weeks attached to this class, and evidences, by constant application, her desire to improve. On explaining her scripture lesson and catechism a few sabbaths since, (which she had previously committed to memory) she was affected to tears. On inquiring the cause of her distress, she said, I am a sinner, and without this Saviour about whom I have been reading, I shall be lost for ever. She was in earnest; the great deep of her heart was broken up, and refused all consolation out of Christ; and in the moment she was enabled to cast her soul entirely upon her Saviour, he was found of her the fairest amongst ten thousand and altogether lovely.

Eunice Hatch was attached to this class for more than two years; and although she made great advancement in learning, yet her conduct generally was not altogether satisfactory. However, twelve months previous to her illness, which ended her mortal career, her teacher had the inexpressible happiness of observing a change in her deportment. She became thoughtful and fond of reading her Bible, and would listen with great attention to religious instruction. The first time her teacher visited her after her confinement, she found her bathed in tears, with her hand upon her Bible. On inquiring the cause of her distress, she said, I cannot read, I cannot pray, the pain is so great in my head. Then turning to her teacher, she said, Oh! pray for me: I am a sinner, and God frowns upon me. Thus was she exercised throughout her affliction, until about four weeks previous to her dissolution, when she became quite distressed, and would receive no consolation out of Christ. We thought it advisable to have a few religious friends collected at her father's house, where we held a prayer meeting. She continued very much engaged, and desired to be moved from the bed, where she was lying, to a chair, that she might be near the door, and hear better; she was not long in this situation, when she raised her hands and exclaimed, Oh! my pains are all gone, and God has pardoned my sins! Now I am not afraid to die. Her evidence grew brighter, and her confidence stronger every day. The disease was of the most painful nature, and soon made such rapid progress in her mortal frame, as deprived her from seeing the smallest ray of light, accompanied with constant and acute pain. At each time I asked how she was, and if her daily sufferings were not very great. Oh yes! but not so great as my glory will be. She would often press my hand and say, you don't know how much I love you. She desired her little sister should be called; and when told she was there, (for she could not see) here, said she, Elizabeth, is my Bible, which I received at Sabbath School, given by my teacher to assure me she was satisfied with my conduct; read it on your knees, and pray God to make it a blessing to your soul. I thank my God this day that ever I went to a Sabbath School; all the good prayers and good talk I heard there have come to me since I have been lying here. You, my sister, must now go to school by yourself; but as you go along every Sunday morning, look up, and say, Eunice is gone to School in Heaven! Christ is teaching her there! A few days before her death, she sent me word she wished to see me particularly. I asked her what she wished to say. I want to tell you how happy my soul is, said she; and I see the Angels waiting to carry my soul to Heaven. She then asked for some wine, and said, let my teacher give it to me. She then pressed my hand affectionately, and said, when I drink it again it will be new in my Father's kingdom. The last time I saw the little saint was the day before her happy soul took its flight. On approaching her bed side, I asked if Jesus was still precious? She exclaimed, Oh yes! I shall soon be in Glory! farewell, farewell, farewell my teacher. God bless you, and don't forget that I pray for you; and although I cannot see you

now, we shall meet in Glory, and I will be the first who will fly to open the gate to let you into Glory. Glory be to God! that out of the mouths of babes and sucklings His praises have been perfected. This child was only twelve years of age. Let us, my dear sisters, persevere in this labour of love; for we have the promise, we shall reap if we faint not; and although we often go forward in tears, bearing our seed, we are sometimes enabled to return rejoicing. I feel my heart and hand united to pull down the strong holds of Satan, and endeavour, in my feeble manner, to promote the Redeemer's kingdom. That God may take us all into close union and communion, and bring us at last to praise Him in His kingdom above, is the sincere prayer of your unworthy sister in Christ.

We would not forget to make our acknowledgements to those teachers who have been punctual in their attendance, and indefatigable in their labours.

January 30, 1822.

MISSION AMONG THE CREEK INDIANS.

Extract from the Journal of the Rev. William Capers.

(Concluded from page 236.)

SEPTEMBER 5. Upon leaving my bed-room, (which was dirty and ill-savour-
ed enough to induce an early exit) I was pleased to see a happier instance of hu-
manity, than had been exhibited at the ball play:—A young woman with
the very looks of a mother and a wife, was holding an infant on her bosom, while
her husband, as he lay by her side, half-raised upon one elbow, with eager tender-
ness fondled the child, and smiled upon the mother. At once I thought of home;
and at once I felt, the Indian is my brother.

The house of Kennard requires only to be clean, to render it comfortable. Two
rooms of equal size, separated by a wide passage, with piazzas on either side,
might be pleasant enough; but the rooms are given up to litter and lumber, while
their proper inhabitants, eat and sleep and live, in the passage and the piazzas
only.

At seven o'clock, M'Intosh, with Lovett as his interpreter, waited on me. I
suppose the use of interpreters in treaties with the Indians, has been mistaken by
them as essential to the etiquette of a treaty, or as giving consequence to the per-
son who speaks; or was it from a sense of national pride that M'Intosh (who can
speak English) would converse with me on the business of my visit, only in the
Indian language? Through Lovett, he introduced our conversation, by saying, he
had come as he promised, and waited to hear what I might wish to communicate.
I replied, that I came only on the errand of charity, as the agent of the church;
and under the patronage of government. The government wished to better the
condition of the Indians, by having their children instructed; and the Churches
felt it their sacred duty to go forward in this good work. We sought not their
lands; nor desired their money; but we wished to do them good. That for eight
months I had been employed in preaching, and making collections to defray the
expense of a school; and was ready to introduce one among them. That to assure
him and all the chiefs, of my good intentions, and the benevolence of the Church
for whom I act, I had letters from Governor Clark, and from Generals Meriweather,
M'Intosh and Mitchell, of Georgia—all which, Col. Blount would read to him.
And that I also had a letter from the Secretary of War, to their agent. And final-
ly, that I had committed to writing, under my own hand and seal, the substance of
what I had to propose to the chiefs; and that those gentlemen were my refer-
ence in this instrument. He wished to hear the letters read, and the paper that
contained my "talk" to the chiefs; but at the same time informed me that neither
he, nor the chiefs then at Coweta could conclude any thing on the business, but
must wait a General Council of all the chiefs of the nation—without which, and
the consent of the agent, no white man could be permitted to live among them.
Col. Blount read the letters with great distinctness, and the chiefs appeared much
interested. After he had expressed his entire approbation of the letters, the Col-
onel read the following instrument.

Coweta, September 4, 1821.

"To Tustunnuggee Opoi, Tustunnuggee Thlucce, General M'Intosh, and all the Chiefs of the Creek Nation.

The Bishops and South-Carolina Conference of the Methodist Episcopal Church, have sent William Capers their son, to talk with their red brothers of the Creek Nation, and to say to them, that if it shall please their red brothers, they will send one or two good white men who shall sit down among their red brothers, and teach their children to read and write; and teach them other good things.

And William Capers further says,—his fathers are all good men who worship God and serve Him, and try to do good to all men, as the good Book, the Bible, teaches them. Our great father, the President, knows them, and they talk to him; and all our great men in Georgia and South-Carolina know them, and they talk to them. General John M'Intosh, and General Meriweather, and General Mitchell, know them; and know William Capers; and have written to their red brothers that he is a good man, and to take his talk. And the Secretary of War at Washington, has written to the agent to tell him that he knows William Capers and his fathers, the Bishops; and that he, and our great father, the President, are well pleased that William Capers should come to do the red people good. But the agent has gone to Alabama, so that William Capers cannot now see him: but he will be well pleased with all that William Capers may do, because he has the letter from Washington; and at the "Big Talk," the agent told his red brothers of these things.

But that his red brothers may know and be satisfied that his fathers and himself, only wish to do them good, William Capers in the name of his fathers and for himself and his brethren, promises and agrees;—

1st. That he will come back to his red brothers, and bring with him one or two of his brethren, whom he will leave among his red brothers to teach their children—only William Capers must choose the place for a school.

2d. If the red people wish it, William Capers will have a shop or shops at the school; and his brethren shall teach some of the boys to make axes, and such other things as are useful, as well as teach them to read and write.

3d. Neither William Capers, nor his fathers, nor brethren, nor any other person, shall have pay for any thing done by us. Only when an axe, or a hoe, or other things made of iron or steel shall have been made, the price of the iron or steel shall be paid; but the labour of making them shall cost nothing.

4th. Neither William Capers, nor his brethren, nor any other person for them, shall claim land, nor any other thing that now belongs to the red people! Only their red brothers shall allow them the use of so much ground as may be necessary to raise bread and vegetables for themselves, and the children with them; and shall also allow them to have and to keep such stock of any kind as may be sufficient for their use; and shall allow them to build and to occupy convenient houses.

5th. Every red man who has children, shall be left altogether free, to send his children to school, or not to send them, as he may please; but when children are sent to school, they must be under the controul of the teacher.

Done at Coweta, on the date above, in the name and on behalf of the Bishops and South-Carolina Conference of the Methodist Episcopal Church.

WILLIAM CAPERS.

{L.S.}

M'Intosh now signified his approbation of our object; and appeared pleased with the conditions of its accomplishment. He proposed that the papers should be confided to Lovett until the council; which he assured me should be held as soon as possible after the agent's return.

Here, for the present, was an end of my negociation. I wished an interview with Tustunnuggee Opoi; but as he could not understand English, and Hamley, the Government's interpreter, was absent at Pensacola, I feared to risk the interpretation of my letters. I therefore delivered them to Lovett—choosing to confide in such an account of them as Opoi might obtain through him.

It augured well that after our conversation, M'Intosh relaxed his countenance, and behaved with what I took to be, his best politeness. Nor was it unfriendly that Lovett in his presence commended our object, and said that we might rest-assured of the approbation of all the Chiefs. This, the characteristic caution of

an Indian would have suppressed, had he not been sure he spoke the mind of M'Intosh. But above all, Kennard encouraged and delighted me. My talk with M'Intosh had been held near the sick man's bed, and he had not been an inattentive hearer. Until after this, he spoke no English, nor did I suppose he understood me; but as I offered one of his children a dime, he asked, "is that little girl big enough to go to school?" I replied she was: He eagerly rejoined, "I have seven of them; and when you come back and begin your school, I will send four." This—so unsolicited, and spoken with the most honest looks—quite transported me. I asked the name of the child,—and of all his family—whom he called up one by one, from the eldest to the youngest. He seemed pleased that I wrote down their names, and then pronounced them distinctly, from what I had written. "You will know them," said he, "when you come again."

M'Intosh and Lovett had taken leave of us, and I entered into a free conversation with Kennard, to whom I asserted our motives, explained our object and the means of its accomplishment—and particularly dwelt upon the advantages that must result to the Indians, from the charity of the churches; whom I represented as composed of all those benevolent white men, who love and obey the doctrines of the Bible. The poor man was all attention, and gave me frequent expressions of his confidence and regard. Before I left him he gave me a brief account of General Jackson's descent upon the Seminoles. The disposition of the army he described thus. "In the middle—General Jackson; on the right—M'Intosh; on the left—me." A conscious pride sparkled in his eye as he emphatically announced his former command. I did not omit to improve this circumstance, by observing, that they who in times of war fought together, should love each other in peace: and that if the churches were known to his people, they would confide in their brotherly kindness, even more heartily than in the courage and skill of our army.—May God preserve the life of this man, who has first offered his children to receive Christian instruction! May not his sun go down before he shall have seen the light of the Sun of Righteousness, and felt the blessings of a Gospel day.

It is with great reluctance that having done this little towards instituting a mission, I return without doing more; but under existing circumstances I know not that more can be done. The absence of the agent renders the assembling of the Chiefs impracticable; and might give a doubtful character to any further efforts I would make.

M'Intosh, Kennard and Lovett have the whole matter. Through them it may work without suspicion. They all look to the Agent, and I must. But can it be that men, so intelligent as these, may have mistaken me? At least not Kennard:—and he is himself as honest, as he believes me to be. But I will rest in *Him*, who is above all; and look to the origin of the Gospel, for its introduction here.

Sept. 6. At Mr. Porter's.

Yesterday at one o'clock, we left Kennard's. The river exhibited a similar scene, but not quite so blushing, as on the day before. Children of two or three years old were in the water; and some of five or six years were swimming. I pointed to one of the smallest, and was told she could swim; but whether she could or not, she would not be enticed to attempt it. I could not see twenty fine looking children wallowing in the sand and plunging into the water, without an ardent desire to give them a better employment. Shall they grow up as though they were to associate with swine and toads, and can we selfishly enjoy our better life, and be guiltless? "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out!"—I charge myself never to forget the strong feelings that now possess me. Who can tell how large is the mercy of God for those who transgress without the law! Who can tell by how strict a justice those shall be judged, who, with the law, love not their neighbour? If our not having fed the hungry shall drive us "away into everlasting punishment," is God more careful for the body than for the soul of man, that we may suffer them "to perish for lack of knowledge," and yet hope to be saved? We cannot evade our duty by the vain inquiry, "Who is my neighbour?" The most imbruted Indian might exclaim against us—"have we not all one Father—hath not one God created us?" "Is a candle brought to be put under a bushel or under a bed, and not to be set on a candlestick?" How far have we Christians yet caused that light to shine, which the God and Saviour of all men hath committed to us?—Most

merciful God forgive us, and bless some means to awaken our consciences, and inflame our zeal! We are feebly doing something—Oh help us, that with all our might, we may do all we can.

I leave a letter, and a copy of my proposals to the Indians, together with a letter from the Secretary of War—for the agent. I beg his early co-operation; and hasten home, that I may be ready with the Missionary, to meet the council.

At the Agency, Sept. 7.

From Mr. Porter's, we reached Mr. Moss' to dinner; and at his pressing solicitation, remained with him until this morning. However profane and degraded may be the general character of the white men among the Indians, I must hope there are some exceptions. It is but just to say that both Mr. Spain and Mr. Moss, have behaved to us with kindness and cordiality. We have been at no cost with them; and they have served us beyond what might barely prove them kind.

This morning we rode to Mr. Spain's, (14 miles,) before we breakfasted; and reached the Agency just at dark, this evening. Captain Henry Crowell and family are now here. I was glad to recognize in Mrs. Crowell the lady to whom I had been introduced at Saundersville. Her husband encourages me to expect his brother's hearty co-operation. We have had much conversation on the subject of the mission; and all to a pleasant issue.

Sept. 30. 462 miles—4 sermons.

October 6. At brother M'Fail's—Black Swamp circuit. Disappointed of a reply, although I had written several letters to brother Hill, I have come into his circuit to arrange with him for his departure to the Indians. He will meet me at Augusta on the 27th inst. and accompany me to the Indians.

October 10. This evening I reached my family. An encouraging letter from Col. Crowell informs me, that our proposals to the Indians will be discussed and concluded on, at a general council to be held at Thla-katch-ka on the first Monday in November. Previously to this council, I could not visit the Indians to any purpose: and it is remarkable, that although I knew not when the council might be held, my appointment with brother Hill will allow just time enough to reach Thla-katch-ka on the first Monday in November.

Oct. 27. I am in Augusta, but brother Hill has not arrived. I fear his being sick.

Oct. 29. Urged by the necessity of my presence before the council, I set out for Thla-katch-ka. I am disappointed of having brother Hill with me, and my horse is foundered—but I may not hesitate.

Oct. 31. 514 miles—6 sermons.

Nov. 2. My horse could travel but twelve miles on the day I left Augusta. The day after (Tuesday) I reached Warrenton—30 miles: On Wednesday I rode 34 miles,—yesterday 36 miles; and to-day, (after riding 16 miles,) while waiting for breakfast at Toba-Sofkee, I had the great pleasure of being overtaken by brother Hill. He had been sick, but reached Augusta on the evening of the day I left there. What a journey for a sick man! This morning he has travelled 20 miles without breakfast!

Nov. 4. We have reached Porter's, where we must board during our attendance upon the council. From the Agency here, I have had the pleasure of the Agent's company. He informed me, the Indians notice the special "*other good things*," in my "talk" and wish to know what those "*other good things*" may be. They are too suspicious to admit indefinite terms. We think it better to obtain the papers I left with Lovett; and to propose my object in the simplest form: leaving it to be determined by the impression made, and the conversation that may follow, in council, how far I may extend my proposals.

Nov. 5. To-day the council should have sat. We attended at the Square, but there were very few persons present, and no business could be transacted. We rode to Lovett's—obtained the paper left with him—and returned to Porter's.

I reluctantly omit the mention of our wishes to teach the children something of husbandry, and the plainer mechanic arts; and with still more reluctance, submit our interests to the adjudication of the Agent. To the former, I am induced by the earnest advice of the Agent, upon the ground that the Indians suspect a scheme to prepare their children for enslavement. To the latter, by the necessity of giving them confidence that no individual interest can be sought in the undertaking; and because our missionaries, (if so required,) can always complain to the General Government. But I will watch for better terms in the council.

Nov. 6. Nothing has been done to-day on the business of the mission. The Agent, at the opening of the council, read to them a letter from the Secretary of War, concerning certain runaway slaves whom the Indians had taken in Florida. The negroes had been advertised, and this time fixed upon for their proper owners to prove and take possession of their property, and for the sale of such as might not be claimed; and the Indians, full of their fondness for slaves and money, were come together expecting to receive large fees for having caught such as might be claimed; and with the means so afforded them, to purchase the rest. But they were told, that, the act by which they obtained the negroes, was unwarranted; and that until the Government should decide farther, they must be detained, and the nation held responsible for them. To provoke them still farther, Col. C—— of the United States Army, exhibited a demand upon a negro woman, who had been sixteen years in the possession of one of the Chiefs—proved his right, and obtained the woman.

After these transactions, I was unwilling to risque a negociation. Both the Agent and the Interpreter have told me, they never saw the Chiefs more sour.

Nov. 7. We reached the square some time before the Chiefs were ready for business; and witnessed the ceremony of the black drink. Every morning during the council, many gallons of a decoction of parched Cassina, (or Eupon) leaves, are prepared in the centre of the square. The parched leaves are boiled in a large earthen pot—the liquor when almost black is dipped away, and put to cool in a capacious earthen kettle—and when cool, is poured into several goards by a small hole cut in the side of each; and these are carried first to the principal Chiefs, and afterwards to all present. As soon as the Chief has put his lips to the mouth of the goard, the bearer of it, holding a full breath, begins a monotony very like the note of a species of frog. This is continued as long as possible without respiration—is repeated on a higher key—and then he receives the goard from the Chief, who had been all the while drinking, or pretending to drink. On presenting the goard afterwards, a sharp can, gives the welcome. This is never omitted just as one begins to drink, and none drink without spitting or puking when they have done. But whether so gorged that they can hold no more, or made sick by some quality in the tea, they drink and puke with equal readiness—perhaps with equal ease. No contortion of the face—no retching is observable—they seem to drink to puke, and puke to drink again. It is true, that they perform the whole ceremony of drinking and puking without moving from their seats; and on the same seats, they hold their council.

I was glad to engage them in a better work; and glad to introduce that business immediately after the black drink; rather than upon another negro discussion. With less stomach, they had more good humour.

The Agent proposed my object, and expressed his confidence in my character. I said but little, and proceeded to read, and Mr. Hambly to interpret the proposals I had written on the 5th inst. At this moment, a gentleman from Pensacola (Mr. Hannath) who had just ascertained my errand, came forward and requested the interpreter to assure the Big Warrior upon his friendship, that the person and the object before them were both good. That he himself would vouch for our good intentions and good conduct; and if necessary would come up into the nation to serve us.

After the reading of the proposals, I requested through the interpreter to be interrogated freely upon any points on which the Chiefs might wish to be informed; and begged he would inform me of any difficulty or doubt agitated among them—even though they should not make it a question. I was asked how much land we might want? Who would cultivate it? Whether we would have slaves? How many cows might be necessary to us? How many houses we would build; of what dimensions? Who would build the houses? And such other questions as evidenced that without exception to our object, they wished to be satisfied that we were not seeking our own aggrandizement; neither by rendering their children profitable to us, nor by introducing a foreign interest to be improved there. These interrogatories, were for the most part put to me by the Big Warrior, who, to say the least of him, acted as President, and deserved to be so. I always answered promptly and without embarrassment; and they appeared satisfied with my answers.

It was proposed to specify a sufficient quantity of ground to be cultivated within the first year; and to fix upon a ratio which should enlarge the plantation as the

school might increase. To this I gladly consented; and we agreed to determine the number of our cows upon the same principle.

The Big Warrior then directed the interpreter to acquaint me that all I had said was good, and that the Indians would gladly be served on the terms consented to. He requested a school at Tuccabatchie; and apologized for having refused the application made by the missionaries who formerly visited them, because of the quantity of land they required, and the work they expected from the children, which he said, had much alarmed the Indians. It is to be regretted that those benevolent gentlemen were not apprised of the peculiar jealousy of this nation.

I now left the council, and after offering my thanks to Mr. Hannath for his generous, unlooked for aid, returned to Porter's.

Nov. 8. It was nearly eleven o'clock this morning before our council were ready for business. We waited for McIntosh and Lovett. The former did not attend. On the arrival of Lovett, the articles of agreement were interpreted, and the Big Warrior suggested and I consented to the following postscript.

It is farther agreed between the above parties, that whensoever either of the above named schools, or any teacher of said schools shall have become offensive to the nation, such school or teacher of a school, shall be withdrawn from the Nation.

The articles were then promptly executed; and I left "the square." Brother Hill will board with Lovett; and I immediately set out for Augusta. At that place I must preach and obtain a collection on the 18th inst.—procure supplies; and then, returning through Milledgeville and Clinton, employ workmen to put up our houses.

Sabbath, Nov. 11. Camp-Meeting, Jones county, Georgia.

What a transition from the Indian council to a Camp-Meeting! "How goodly are thy tents, O Jacob, and thy tabernacles O Israel!"

It was night, and I had lost my way, but my mind was intent upon the meeting. I was hasting to forget the vulgar scenes of savage life, in the solemn sacred services of our Immanuel. I was prepared to admire the illuminated ground—the multitude of worshippers—the order of the encampment, when at eight o'clock last evening I reached this happy place. "Blessed is the nation whose God is the Lord!" Blessed be God who hath made us such a nation! Here are they who love and serve the Saviour. Here the hard heart is broken, and the penitent rejoice! The church exults in Christ—Christ owns the church. I too will rejoice in this great mercy. When shall all flesh see the salvation of God! When shall the now imbruted Indian "call Jesus Lord, by the Holy Ghost?" Christians, by all the blessings you enjoy, charge yourselves to pray and care for these.

It is proper to observe that success has so far attended the labours of this indefatigable missionary, as to enable him to establish two schools, and to justify the employment of two additional missionaries on this station.

ACCOUNT OF THE WORK OF GOD IN SMYRNA, DELAWARE.

Smyrna, Delaware, April, 1822.

DEAR BRETHREN,

I feel it my duty to give you some information of the gracious work of the Lord, which has lately taken place in Smyrna. It commenced on the 20th of March. A few boys attended a meeting of coloured people, and it pleased the Lord to convert two or three of them, and they went home praising Him through the streets. The sound of their voices drew several persons to their windows, to inquire what these things meant. The reply of the young converts was "nothing, only we have God in our souls." This was on Wednesday night. On Thursday evening, they came to a class meeting; at which time, many were quickened, and others awakened. Friday evening there was a prayer meeting, which many of them attended, and appeared much engaged for their souls. On Saturday afternoon, as soon as the Academy was vacated, those boys that had been converted a few evenings previous, got into it for the purpose of singing and praying. Other boys went to look on, and before they parted, according to the information I have, twenty-two of them were brought to weep and pray, while the little ones were pointing them to the Lamb of God, and exhorting them to believe.

It was near my house, and just as I was on my return home, I met them coming out. I suppose there were near thirty of them; their countenances were solemn,

and their little faces looked as if they had been bathed in tears. I inquired where they had been, and what about. As soon as I learned the cause and effect of their meeting, my mind was suddenly impressed that God was going to work in an unusual manner; especially, when I looked on the means or instruments. I believed He had chosen the weak things of this world to confound the mighty.

Our coloured class met on the same night, and these little Samuels met with them, as did also a number of the white brethren. After calling the class, it was impressed on my mind to give the children an offer to join the society. As soon as the invitation was given, *thirteen* came forward and gave in their names.

On Sabbath, brother Henry White preached morning and evening. This we considered as a Providence. The Lord was in his word, and it was rendered a peculiar blessing to His people. This appears to have been the beginning of good times. Every following night our house was nearly filled with people.

We held no night classes—but in singing, praying, exhorting, and preaching, the Lord owned the labours of his servants. Mourners were crying—God's people rejoicing, and even those who were looking on, and who did not wish religion, conducted themselves with great decorum, and expressed their pleasure at witnessing the conversion of others. Our meetings held late, frequently not terminating until after midnight. Such a week, I do not recollect ever to have seen before, even at Camp-Meeting. It was one continual shower of grace.

Sabbath 31st of March it was my appointment in this place. Between 8 and 9 o'clock, I went to meet the morning class. We had not been long assembled, before the gracious power of the Lord was felt throughout the whole house. When I had finished calling the names of the members, there was a mighty shout in the camp. I retired for the space of half an hour, and when I returned, the congregation was in raptures,—parents and children were embracing each other with streaming eyes, and loud acclamations of praise to the Most High. I questioned for a while the propriety of trying to preach, but at length concluded to make an effort. I found in giving out the hymn, that I was very hoarse, and called up one of the local preachers to pray. I had not proceeded far in my discourse, before my voice regained its usual strength, and my body renewed vigour. Such sensations I never before experienced—I felt no weariness, hunger, or thirst, although our meeting continued until near twelve o'clock at night. Surely this may be reckoned among the *great days of the Lord's power*. When I returned in the evening to preach, after a short absence from the house, I found the congregation still praising the Lord. Children in and around the altar, boldly proclaiming what God had done for them. Our work continued through the succeeding week. Every night souls were converted to God, both great and small, white and coloured, and many still inquiring the way of salvation.

Here I think it may not be amiss to state the affairs of the coloured friends. They have been labouring under discouraging circumstances, schisms and dissensions have been tried to be sown among them by the Allenites, but a goodly number of respectable and useful members have continued with us, and the Lord has graciously revived them, and increased their number. They rejoice much that they are gaining ground so fast. We have added to *their* class upwards of forty, and there are more who wish to be taken into their society.

The number taken into the church since the 23d of March of all sizes, ages and colours, amounts to one hundred and twenty. You will, doubtless, say with us, "This is the Lord's work." The work is still progressing. Oh! that it may transform every heart, that *all* may come to the knowledge of the truth as it is in Jesus.

Yours, &c.

WM. RYDER.

REVIVAL OF RELIGION IN SURRY COUNTY, VIRGINIA.

Extract of a Letter from James D. Edwards to Bishop George.

DEAR BROTHER,

BELIEVING that it will afford you pleasure to hear of the spread of the Redeemer's kingdom in any section of the Union, I take leave to communicate an account of a late revival in Surry county, in the state of Virginia. Perhaps it may be proper first to say that a very numerous party had detached themselves from the Methodist Society, and united under the name of the *Republican Methodist*, and subsequently "*The Christian Church*." A house of public worship was erect-

ed within about two miles of the place of holding Methodist meetings, and the doors thrown open to professors of every denomination. The mode of government, *or of not governing*, appeared to accord with the minds of the people, and many were added to them. Several of their ministers embraced and promulgated Socinian doctrine—supineness was the result. The Baptist Society established a house of worship about two or three miles on the opposite side of us, which appeared to flourish, while our number did not exceed five or six male members. In September, 1820, I became the subject of converting grace, while on a visit to the Springs; and for Christ's sake could bear to be called a "*Methodist*." I attempted to shew my friends and acquaintances the danger to which I thought them exposed, and invited them to flee the wrath to come. Brother Josiah Harris was sent by brother E. Drake to ride in this section of country as a Missionary; and about the first of April last, his first sermon was preached at Laurel Spring meeting-house, situated in a neighbourhood where two of our society resided. At a quarterly meeting held a short time after the work commenced, the Lord was with us, and many evinced a desire to accept the offers of salvation. Several professed to have found peace with God. A little society was formed, and in a short time increased to forty. This revival extended to Carselay's meeting house, in this county, about ten miles from the former, where a very numerous and attentive audience gave evidence of their desire of salvation. Many asked an interest in the prayers of the people of God—mourning and rejoicing were alternately heard. The Lord was evidently with us in mercy, and many professed to find *him of whom Moses and the prophets did write*. Suffice it to say, that in three meetings, fifty were added to the church at that place—and it is believed that nearly double that number professed to feel that change, without which, no man, in peace, can see the Lord. A Camp-meeting was held in Isle-of-Wight county, about ten miles below our line, on the 25th of August. I never before beheld so much of the power, presence, and goodness of God. Glory to his ever blessed name! There were few in that very large audience, but what appeared to be interested. The love and praise of God burst forth from the lips of many who had been strangers to his blessed name. I have heard it said that about 150 were subjects of converting grace at this meeting. Brother Harris appointed a Camp-meeting at a place where he had been preaching, a few miles from Laurel Spring, in Prince George county, in September. Being sick I could not attend, but I was informed that the glory of God shone forth, and that about one hundred professed faith in Christ who before knew him not. In the neighbourhood of Moring's meeting house, where brother Harris has preached, we have had good meetings, and several conversions. May the gospel extend to earth's remotest bounds, and the peace of God abide with us all, through Jesus Christ our Lord.

January 22, 1822.

JAMES D. EDWARDS.

Obituary.

DEATH OF MR. SALMON HAMLIN,

Written by his Daughter Clarissa.

OUR dear and honoured Father was much afflicted with bodily pain, all a native of Sharon, Connecticut, and which, after his conversion to God, he was brought up under the doctrines of bore with great patience and fortitude. the Presbyterian church. Some years In 1820, he seemed to lay aside all the after his settlement in life, under Meth- cares and business of the world, and odist preaching, he was awakened to a gave himself wholly up to meditation sense of his guilty and lost condition, but and prayer. his convictions gradually wore away. In For many years his house has been the year 1807, it pleased God to revive open to the preachers of the gospel, with his glorious work in the town of Ash- whom he often took sweet counsel. ford, Massachusetts, when he, among Having the charge of a small class, he many others, was brought to the knowl- had an opportunity of speaking to the edge of the truth. For more than thirty people of God on the subject of religious years previous to his death, he had been experience; and he improved every op-

portunity of warning sinners to flee the wrath to come. Though frequently so weak in body as to be scarcely able to stand and read a hymn, yet he performed his duties with apparent cheerfulness and delight. On Saturday, May 19, he was seized with spasms, and death, for a while, seemed near; but his work was not yet fully accomplished; he was spared a few days longer to bear testimony to the goodness of God. After recovering from a violent convulsion, he alarmed us all by vomiting a large quantity of blood. On Sunday morning, he seemed somewhat bewildered, but asked us to sing, hoping it might be a means of composing his mind; and according to his own request we sung, "Jesus my all to heaven is gone," &c. After singing the first verse, he joined his voice with ours to the end of the hymn, with great composure. He then exhorted all present, beseeching them not to rest short of an interest in Christ, adding, "I am sure of a better world, and hope to meet my two children, who are now in the enjoyment of religion, in heaven."

At 11 o'clock, the usual hour for prayer-meeting to commence, it was thought improper to assemble in his room, on account of his illness; but on mentioning the subject to him, with great earnestness he said, "I hope you will not leave me now." With great thankfulness he once more united with his brethren in divine worship. Seeing his children rise with the others to sing the praises of God, gave him new life and animation; and he once more exhorted them to steadfastness in the cause of God; and

he was so earnest that he raised himself in bed, and was sustained in that position for about thirty minutes; and looking around upon the assembly he said, "Take these words from the lips of a dying man. Be careful how you trifle with sacred things. This is the last time I shall ever warn you." It was a melting time, and there were few but what felt the power of his words. He then took leave of all present, beseeching them to prepare for the kingdom of heaven.

Taking mother by the hand, on Monday morning, very tenderly said, "We must part—we have lived together many years—but the tender cords which have bound us to each other will soon be broken, and we shall be separated for a short time—be faithful, and we shall meet in a better world."

On Wednesday morning a mortification was discovered, and we were called to witness the parting scene. His sanctified soul took its flight, as we humbly trust, to the regions of the blessed, while the body, relieved from pain and distress, seemed to bear the impressions of the calm serenity of his mind; for no sooner did death do its work, than the countenance, which had been so long distorted by excruciating pain, resumed its natural placid appearance, and so continued until the grave closed it from our sight. He died May 23, 1821, in the 58th year of his age.

This is presented as a tribute of respect for the worth of a departed father, for insertion in the *Methodist Magazine*.

CLARISSA HAMLIN.

Poetry.

From the Wesleyan Methodist Magazine.

REDEMPTION.

ADAM, our father and our head,
Transgress'd, and justice doom'd us dead;
The fiery law speaks all despair,
There's no reprieve nor pardon there:
But, O unutterable grace,
The Son of God takes Adam's place;
Down to our world our Saviour flies,
Stretches his naked arms and dies!
Justice was pleased to bruise the God,
To pay its wrongs with heavenly blood.
What unknown pangs and racks he bore;
Then rose; the law could ask no more!
Ye heavenly thrones, stoop from above,

And bow to his mysterious love,
Lo, they adore the incarnate Son,
And sing the glories he has won;
Sing how he broke our iron chains,
How deep he sunk, how high he reigns.
Triumph and reign, victorious Lord,
By all the flaming hosts ador'd;
And say, dear Conqueror, say, how long,
Ere we shall rise to join their song?
Send down a chariot from above,
With fiery wheels, and pav'd with love,
Raise us beyond the ethereal blue,
To sing and love, as angels do.

J. J.